UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

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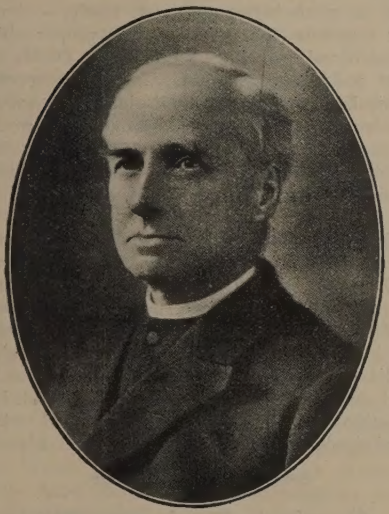

Rev. CHAS. HARGROVE, M.A.,

President, British and Foreign Unitarian Association, 1910-11.

Born in London, 1840; his father, a clergyman, left the Established Church for conscientious reasons; educated at Wimbledon, and Emmanuel College, Cambridge; in 1862, seceded to the Church of Rome to avoid scepticism; Theological student at Rome and in France, 1865-1869; after some years as a priest, doubts on Eternal Punishment caused him to leave the Romish Church, 1872; returned to Cambridge, took his degree, and became University Extension Lecturer; joined the Unitarians, and accepted appointment as Minister, Mill Hill Chapel, Leeds, 1876, which office he has filled most acceptably from that time, and in which he continues to exert much public influence for good in that important Yorkshire city. Mr. Hargrove is an able preacher, lecturer, and platform speaker, and an effective writer. He is the biographer of his friend the late Father Rodolph Suffield, who seceded from the Church of Rome to Unitarianism, and became minister at the Unitarian Free Church, Reading. Few men have exercised a more powerful denominational influence than Mr. Hargrove, and it was a very fitting tribute to his sterling worth as a man and leader that he was elected President of the British and Foreign Unitarian Association in Whit-week, 1910. During his year of office he has been indefatigable in his visitation of churches in various parts of the kingdom and in the performance of many other duties attaching to the position.

THE CHRISTIAN GENTLEMAN.

The Christian gentleman is above a low thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistake. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of inuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neighbours' counsel, he passes upon them an act of instant oblivion. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in an unguarded exposure, are sacred to him. He trespasses on no privacy of others, however sound the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted himself out of sight—near the thinnest partition—anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail in his rights than win them through dishonour. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He cannot descend to scurrility. From all profane and wanton words his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honourable he practices towards every man.

In Essex Street Chapel.

(THE UNITARIAN OUTLOOK IN 1818).

From a Discourse of Rev. Thomas Belsham, preached in Essex Street Chapel, London, and Renshaw Street Chapel, Liverpool.

We give some passages from the discourse, because they are interesting when read ninety-three years after they were spoken.

Speaking of the Unitarians, Mr. Belsham says:—"In the course of the last fifty years, in direct opposition to the full tide of religious prejudice, the true Unitarian doctrine, under the protection of Divine Providence, has lifted up its head and made its way in a manner and with a rapidity which its most sanguine advocates would not have ventured to anticipate. Half a century ago the great doctrine of the proper unity of God, and the simple humanity of Jesus Christ were scarcely known, or if they were upon any occasion mentioned it created an universal thrill of horror. Here indeed a Newton or a Haynes, and there a Lardner, a Cardale or a Fleming—a profound and inquiring philosopher on one side, or a learned, impartial and judicious divine on the other might be seen, who to his intimate friends would venture to disclose the portentous and dangerous secret that in his estimation pure Unitarianism was the doctrine of the gospel and the genuine belief of the primitive Church. But such disclosures were commonly received with surprise and coldness, and were secretly attributed to that pride of learning, that love of novelty, and that fondness for speculation which so often mislead the judgment of the philosopher and the scholar, and which gave him a distaste to the doctrines of the gospel, and reconcile his mind to the grossest perversion of the plain language of Scripture. But, generally speaking, the truth was seldom divulged, and the light which had been kindled was concealed. Indeed, it was not very safe to make it known, and few had the hardihood to encounter the general hatred of mankind. The destined period at last arrived. A man was found who possessed the patience, the learning, and the impartiality which were requisite for the detection of error and the discovery of truth; the honesty and courage to avow it; the firmness and fortitude to sacrifice his worldly interests and his dazzling prospects at the shrine of conscience, and by a manly profession of his principles and the public dedication of his labours to the promulgation of Christian truth, to rouse the attention of mankind. This man was Theophilus Lindsey, who, after he had honourably resigned all his preferments and prospects in the church, was directed by Providence to this great Metropolis, where he unexpectedly found many friends who revered his magnaminity and embraced his principles, and who in a short time enabled him to build this chapel in which we are now assembled (now, 1911, Essex Hall), which has the honour to be the first temple in this island which was erected for and expressly consecrated to the worship of the one true God even the Father, through the one Mediator between God and man, the man Christ Jesus. This excellent person soon found a friend and an ally of a congenial spirit in one of the greatest philosophers of whom this country could ever boast, and who, though he was adorned with all the honours which almost all the learned philosophical societies in Europe and America could bestow, esteemed it his greatest honour and his dearest title to be the friend of Mr. Lindsey, and a fellow labourer with him in promoting the great cause of evangelical truth. And the success which in due time followed the combined labours of Mr. Lindsey and Dr. Priestley was far beyond what their humility and modesty ever led them to contemplate.

This unspeakably important truth — that the Father ALONE is God, and the only proper object of religious worship; also that Jesus Christ is the servant and messenger of God, in all respects like unto his brethren, and commissioned to reveal the awful truth that God will judge the world in righteousness by the man whom he hath ordained, this great truth which constitutes the sum and substance of the Christian doctrine, and which lies at the foundation of all virtuous practice and future hope, has now, I trust, struck so deep a root that it is in no danger of being ever again over-run and choked by the thorns and briars of anti-Christian error; but will in due time, under the culture of a never-failing succession of skilful labourers, and watered with the dews of heaven, rear its glorious head like the cedar among the trees of the forest, till not only all the inhabitants of the land, but all the nations of the earth are refreshed with its grateful shade." —A. W. Blundell.

Coming Anniversaries.

By A. D. TYSSEN, D.C.L.

We will mention shortly the events of which the anniversaries fall on Sundays during the next three months.

June 4th is Whit-Sunday. It is also the birthday of George III., and was extensively feted in his reign.

June 11th bears the name of St. Barnabas in the Church Calendar. It also marks the death of Roger Bacon, a student whose researches were much hampered by ecclesiastical influence.

June 18th is the anniversary of the battle of Waterloo in 1815, and the death of William Cobbett in 1835. The latter would probably have said of the former in the words of Bentham—"The liberties of England as well as of France lie crushed upon that bloody field."

June 25th saw the birth of John Horne Tooke in 1736. He was the author of many works, including the Diversions of Purley, and was regarded as a

political heretic, but most of his views gained acceptance ultimately.

July 9th saw the birth of Hallam, the historian, in 1777, and of the "Inquirer" in 1842.

July 16th saw the birth of John Pearson in 1686; he became Bishop of Chester, and wrote Pearson on the Creed. The same day witnessed the martyrdom of Anne Askew (or Ascue) at Smithfield in 1546, some six months before the death of Henry VIII. A full account of the proceedings against her may be found in Froude's History of England, and in Fox's Book of Martyrs. She simply held Protestant views on the subject of the Lord's Supper. The French poet, Beranger, also died on this day in 1857.

On July 23rd, 1637, a riot was raised in the Church of St. Giles, Edinburgh, to resist the introduction of Episcopalian practices. The same day, in 1858, marks the admission of Jews to Parliament. The writer of these lines can remember at the last mentioned date hearing a lady of evangelical views deplore that England was no longer a Christian country, since the Parliamentary oath was altered to suit Jews.

July 30th records the birth of Samuel Rogers, the poet, in 1763. He is duly noticed in our little book of memorable Unitarians. It is also the anniversary of the death of William Penn, in 1718, and Thomas Gray, the poet, in 1771.

August 6th will be Bank Holiday Sunday this year. Lord Tennyson, the poet, was born on this day in 1809. The day is enlivened in Chambers' Book of Days with a supernatural story connected with the death of Lord Rossmore in 1801.

August 20th marks the birth of Robert Herrick, the poet, in 1591, and the death of the first Lord Herbert of Cherbury in1648. Accounts of both these worthies may be found in the Dictionary of National Biography. Lord Herbert published religious views quite in accordance with modern Unitarianism.

August 27th is reckoned by some critics to represent the day on which Julius Cæsar first landed in Britain. It is also the day on which some books written by Milton against Charles I. were burnt by the hangsman in 1660. Henry Iverson, Secretary of the B. and F. U. A., died on this day in 1892.

National Unitarian Temperance Association.

The sudden death of our deeply revered President has created a gap it will be difficult to fill, but no loss or disappointment can daunt the spirit of the officers who are making a bold bid for an increased membership roll. There are many hundreds of Temperance people in Unitarian Churches who would join the Association if they only knew of its work. To them the officers issue this appeal:—

We wish to interest you in the work of this Association, and heartily invite you to become a member.

As the Essex Hall Temperance Association, this union of Temperance Workers was formed in May, 1893, under the Presidency of the Earl of Carlisle. It sought from the outset to consolidate and strengthen the various Bands of Hope existing in connection with Unitarian and Free Christian Churches. Its first annual report showed a membership roll of 126, together with 42 affiliated societies, fifteen of which had been founded by the Association.

Now, near the close of its 18th year, it comprises 229 individual members, and 75 affiliated societies. Apart from assistance given to Bands of Hope and Temperance Societies (lantern slides, books, diagrams lent, magazines and hymn books at reduced prices; correspondence to aid and inform; speakers provided for meetings) the Association has endeavoured to reach the general public by means of carefully prepared literature, and by public meetings. A Temperance Column is regularly supplied in the "Unitarian Monthly," also Temperance Ideas given in "Young Days." Fourteen instructive pamphlets are published and freely distributed on occasion. A valuable hymn book, specially suitable to Unitarian and Free Christian Bands of Hope, "The N.U.T.A. Hymnal," was published last year. In short, the Association keeps the Temperance flag flying over the Unitarian Church, and is the centre of a steady influence, the effect of which it is impossible to know, but the value of which it is equally impossible to question.

Within the narrow limits of its income much has been done, as a glance at the last report would show, but no new work can be undertaken until the income is increased. The present urgent need is for larger and more numerous contributions to meet the growing demands of the work indicated.

Surely Unitarians cannot afford to ignore a subject vitally connected with the welfare of humanity, and which is receiving increasing attention the world over, from thinkers in every branch of social activity. Temperance work represents the very highest form of applied Christianity for which Unitarian and Free Christian Churches claim to stand.

We earnestly appeal to you to respond to this invitation, and hope you will make some contribution to the funds.

Yours faithfully,
J. BREDALL, Chairman of Committee.
E. F. COWLIN, Hon. Secretary.
A. W. HARRIS, Hon. Treasurer.

The Organising Secretary, W. R. MARSHALL, 31, Birkhall Road, Catford, London, S.E., will gladly send fullest information in response to any enquiry.

The 18th annual meeting will be held on Friday, June 9th, at Essex Hall. Mrs. Solly (of Poole) will read a paper on "Alcohol and Race Degeneration" at the Afternoon Conference (4-30), and after tea a Public Meeting will be held, when Mr. H. G. Chancellor, M.P., will preside, and the speakers will include Rev. SILVESTER HORNE, M.P., and Mr. Fred Maddison. All are heartily invited to attend.

Home Circle.

What to Live For.

Live for Truth—the rarest treasure
That the soul may know—
Truth in all things, high or lowly:
Scorn the tinselled show.

Live to Hope—nor e'er desponding,
Woo a wild despair;
Tho' the skies of life should lower
Overcast with care.

God's fair sun that shineth ever,
Will, in His good day,
Chase the gath'ring gloom of sorrow,
Pack Care's clouds away.

Live for Faith: let not thy spirit
Lose its loving trust
In thy brother and the Father,
Merciful and just.

Live to Love, and let thy loving,
Great as man's can be,
Be the Christ-love, pure and selfless—
Sweetest charity.

—H. Kelsey White.

PRUDENCE.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below. —H. Bonar.

"Prudence"—what a nice name for sister or mother! What does it mean? It is—Foresight. The word is an abbreviated form of "Providence," which is Latin "Pro"—before, and "Videre"—to see. To—Provide, is literally, to see ahead, and so to prepare in advance. Thus—Provision, Providence, Prudence—all mean to make ready beforehand. Be prudent! we say; or in other words: Look before you leap!

May we in all we plan and do,
Keep life's great purpose clear in view,
And wisely strive, with all our powers,
To turn to good its fleeting hours.

—William Gaskell.

PRUDENT LITTLE PEOPLE.

Bees gather honey, and store it up for the time when the flowers are gone, as food for their young. The pretty little squirrel carries nuts to his hole and gets in a good stock of food for the winter time. Ants make extensive underground storehouses in which they garner up various seeds for their future wants. Rooks have so much foresight that when they see that a piece of bark has been pared off a tree they consider it is a notice to quit if their nests are built on it, evidently knowing that it is marked for the axe, and thus they not only cease building on it, but leave it for a more certain abiding place. There are lessons to be learned from these smaller people.

"Haste not—let no thoughtless deed
Mar the spirit's steady speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not—years can ne'er atone
For one reckless action done."

THE BOY AND HIS WHISTLE.

Human beings should be prudent in preparing for the future, considering the consequences of what they do. Rash haste and heedless hurry are dangerous. Benjamin Franklin was one of the founders of the United States, and one of the most prudent of men. But when a small boy he was not always so wise. On his sixth birthday his brothers and sisters gave him some halfpence, and he hurried to a toy-shop to spend it. On the way he met a boy with a whistle and exchanged his pocketful of money for it. He ran home and tormented the whole household with the noise he made. "Where did you get that whistle?" he was asked. When he explained all the family laughed and said he had paid ten times too much for it, and that he might have bought ever so many toys with his money. He was vexed and cried, and never forgot the lesson. Whenever in after years he saw a man wasting his money or time Franklin would say to himself: "He is giving too much for his whistle."

"Fresh seeds for all the time to be
Are in my heart to sow,
Whereby for others and for me
Eternal fruit may grow."

GEORGE, THE SEER.

"Prudence seems to look through a telescope," says Mr. Gould, "and things that are far off then seem near and distinct." George Stephenson was passing over a suspension bridge in France which swung over the river Dordogne. Being an engineer he noticed the state of any bridge he crossed. He felt there was a certain weakness in the structure, and warned those who had charge of the bridge that it needed repair. They took no heed of the warning, and when afterwards a troop of soldiers marched over the suspension bridge the chains broke, the men were hurled into the river, and many lives were lost. George Stephenson had foreseen the danger, but those who were responsible most improvidently neglected his warning. The welfare of others hangs upon our actions, and their ruin may follow our neglect. "The prudent man looks well to his going." —(See Gould's "Book of Moral Lessons," 1st Series, pages 74-83).

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER VI.

For a few moments conversation was brought to a standstill. While the situation was in a sense humorous, it suddenly occurred to Miss Beely that her part in it was not exactly what she would have wished it to be. Unconventional as she might be considered by sundry pietists among her co-workers, she was a precise little mortal on matters of social propriety. She had no fear that her motive for seeking an interview with the "Hermit" would be misunderstood; yet the fact of her having done so might be set down to undue impulsiveness. She had possibly expected a prompt if not brusque dismissal. Instead of that an evidently cordial welcome had been given to her. Conversation, diverted so curiously from its intended subject, was hampered by no sense of embarrassment. She had actually found it remarkably pleasant and stimulating. She felt, however, that her intrusion on the time of her host ought not to be further prolonged, notwithstanding that her mission had not been accomplished. This she expressed, and prepared to take her leave.

"But," he said, "You must please tell me why you have given me the pleasure of this visit. What is the 'mission' you mentioned, and in what way do you wish me to help it?"

Miss Beely gratefully availed herself of the retreat thus delicately afforded her.

"I am afraid I have already trespassed too much on your time."

"I have no engagement," he replied. "Visitors seldom favour me. I have plenty of time to spare for so unusual an occurrence."

Miss Beely felt sure from the very tone of the speaker that he had the heart of the "good Samaritan," and that she need not fear to make her appeal.

"There are hundreds of starving people," she said, "under the shadow of your garden walls—with no work, no home, no clothing, no food. The distress is dreadful. I was hoping that you might be disposed to help in relieving it."

"Distress in a district like this is perennial, and is not difficult to account for. What else can be expected amongst people who keep the public-house door for ever swinging, who are thriftless and dissipated—who either won't work when they have the chance, or squander their earnings as soon as they receive them?"

"I agree with you that a great deal of the distress is self-inflicted—due to reckless habits, or the wilful throwing away of chances that might make life so different. But a great many of those who are suffering most, even to the point of starvation, are victims of other's wrong-doing, not their own. The children are not to blame, nor are the mothers in all cases; and they are perishing for lack of a little help."

The "Hermit" looked keenly now and then at his visitor as she spoke. Perhaps his appearance belied his thoughts, for he was not the man to allow his mental movements to show up in relief. Yet it is difficult to think that he was quite unmoved. The earnest face before him, the pleading look, the tender but firm tone of voice, could be displeasing only to an inveterate churl—and he was not that. As for Miss Beely, she had recovered her composure, and found her errand far less disagreeable than she had feared. This man, for whom few had a good word to say, had nothing of the ogre about him after all. To find him courteous, listening to her without impatience, was more than she had dared to expect. As she proceeded to unfold her special plan he even nodded, apparently in thoughtful approval. The idea of providing free shelter, in a warm, comfortable room, and a cup of coffee or a plate of soup, without subjecting the recipients to the degradation of stone-breaking or oakum-picking under the eye of a parochial official, pleased him. He was further pleased with the proposal to have the supply of food ready at all hours to be carried away from the schoolroom if desired, instead of arranging a big feast at long intervals to be consumed under the gaze of an inquisitive crowd of onlookers, and followed by goody "evangelical" addresses.

"That does seem," he said, "a plan worth trying. But unless I am greatly mistaken you will not be able to carry it out. It would be attended with the risk of imposition by cadgers and hypocrites—for one thing."

"Yes," was the frank reply. "I know it is impossible always to avoid deception; but in most cases in our comparatively small district we shall be able to verify the claims of applicants. We shall work as far as possible in conjunction with the head-teachers in the day-schools, to whom both children and parents become fairly well known. But supposing this should prove unreliable, it is surely better to be imposed upon than allow any really starving people to famish."

"But what is the use of it all if the conditions of those people be not improved? Unless you change their habits all your time and money will be lost."

"Not all, surely. The need at the present time is specially pressing. As the winter passes work will be less scarce and the pressure will be eased. In the meantime we shall be putting a little brightness into these dark lives, possibly to their permanent benefit. That would be acting in the spirit of the master who said: 'I have compassion on the multitude because they have nothing to eat.'"

"True," the "Hermit" responded. "Yet I fear that you are a little too sanguine. Your programme is excellent in theory. I question whether you will find workers zealous enough, self-sacrificing enough, judicious enough, to make it practicable. I shall be interested in the result of the experiment, and will take a little time to consider the way in which I can best assist it."

(To be continued).

The Religion of Shakespeare (I).

By the Rev. S. H. MELLONE, M.A., D.Sc.

In the England of Shakespeare's time—the closing years of the 16th century—men were in a mood to think human life, with its action and its passions—a very important and interesting thing. "They did not turn away from this world, and despise it in comparison with a heavenly country, as did many of the finest souls in the Middle Ages; it was man they cared for, and the whole of manhood—its good and evil, its greatness and littleness, its laughter and tears." When men thus cared about human life, their imagination craved vivid pictures and visions of it; and to this instinctive call Shakespeare responded. His writings are the first poetic work of the highest rank in which the human interest is obviously supreme. Looking to the spiritual range which his works manifest, we may say that he took the human soul to be his province; the Human Nature, hitherto systematically studied only by priests, was to be the web and woof of all true art.

Human Nature therefore, becomes also the web and woof of true Religion. The Religion of Shakespeare is no creed or confession of faith. But the mind of the author is revealed in the pictures of human life which he has drawn; for they show us the development of a moral order in the conduct and fortunes of his characters; they show us the development of character and of destiny arising out of character, and compel men to read the meaning of their own actions.

Shakespeare is no fatalist. Fatalism supposes you to be a mere tool in the hands of some power—divine or diabolic—outside yourself. But no "fate" broods over the fortunes of men and families, compelling them to do what they do. The only fatality recognised by Shakespeare is that of the Laws of Life (not of man's making) which are "laws with an 'If,'"—which say "if you do THIS, then THAT shall follow, whether you like it or not, whether you knew it or not." Mazzini says "In Shakespeare, liberty does exist; the act of a single day, or it may be of a single hour, may throw a whole life under the domain of necessity, but in that day or that hour the man was free and arbiter of his own destiny." This thought, once adopted into our mind, kills the lingering notion of Fate, or Luck, in life.

It is true that if by Luck, good or bad, we mean those outstanding events which determine the lives of mortals, and which we have no means of foreseeing or controlling, then Shakespeare readily admits such events. But they are things in the course of nature, and appear as "Luck" only through our ignorance. If we knew more, we should foresee more, and so be able to control more.

And because there is such an inviolable order in the nature of things, it is possible for men to learn to improve the world; just as new forms of life—new flowers and fruit, for instance, for beauty and for use—can be created by human art, as men learn "the means by which things are perfected." So we are told in an exquisite passage in "A Winter's Tale." The maiden Perdita, the lost princess, reared as a foundling in a shepherd's cottage, tells the stranger that she only cares for wild flowers, of Nature's own making, in her rustic garden. She will have none of any art that "shares with great creating Nature." It is the attitude of some opponents of Reform to-day. And the stranger replies:

"Yet Nature is made better by no mean
But Nature makes that mean; so, even that art,
Which you say adds to Nature, is an art
Which Nature makes, ...
Which does mend Nature, change it rather, but
The Art itself is Nature."

And as it is a world without Fate or Chance so it is without Miracle, in the old meaning of the word. Human life is not thrown into confusion or made unnatural by incursions of the miraculous. Shakespeare well knew that there are more things real and active about us than are dreamt of in our commonplace views of human life; but the one standing miracle is human life itself. That power and virtue which can achieve greater wonders than all the feats of ecclesiastical magic, is simply a noble or beautiful soul of man or woman. If we recognise in the moral order of the world a Divine Presence then the Divine Presence is never absent from Shakespeare's world. He shows all the moral elements of human life,—its beauty and strength, its sin, its anguish, its purity, its love, its joy—in their connections, contrasts, and conflicts, and above all in their inward and outward working, their spiritual and material effects. And as the vision of life thus rises before us, Hamlet's words ring true: "What a piece of work is man! how noble in reason, how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"

Humanity in fact, was the true object of Shakespeare's faith and love.

(To be concluded.)

Matthew Hamond, Martyr, May 21, 1578.

By A. D. TYSSEN, D.C.L.

In Bloomfield's History of Norfolk II., 208, we read:—

"At a Court held in 1578, Mathew Hamond, of Hetherset, wheelwright, was convicted at the Sessions held in the Gildhall at Norwich for speaking seditious and slanderous words against the Queen's Majesty, and was condemned to pay £100 in a month next following the sentence, to the Queen, or else be set on the pillory in the Market Place, and have both his ears cut off, which was accordingly done on May the 13th, after which he was sent back to prison, being before condemned by the Bishop of Norwich for denying Christ Jesus to be the Son of God, and that by His death and passion none can be saved, for when he was tried for heresy, which was

on the 13th day of April last, he was found to have openly avowed the following blasphemies:—

1. That the New Testament and Gospel of Christ are but mere foolishness, a story of man, or rather a mere fable.

2. That man is restored to grace by God's mere mercy, without the means of Christ's blood, death, or passion.

3. That Christ is not God, nor the Saviour of the world, but a mere man, a sinful man, and an abominable idol.

4. That all they that worship Him are abominable idolaters, and that Christ did not rise again from death to life by the power of His Godhead, neither that He ascended into heaven.

5. That the Holy Ghost is not God, neither is there any such Holy Ghost.

6. That baptism is not necessary in the Church of God, neither the use of the sacrament and blood of Christ.

For which he was burnt in the Castle ditch on the 21st of May."

Bloomfield gives as a reference for this account: Lib' Cur' in le Gildhall. Hol. 1299. Stow 68. Hol. doubtless stands for Hollinshed. It will be seen that Bloomfield reproduces the words of a contemporary document, which speaks of the 13th of April last.

The Dictionary of National Biography gives the effect of this account of Matthew Hamond, and further tells us that William Burton, a preacher of Puritan principles, who resided in or near Norwich from 1576 to 1589, and was a parson there for five years, says:—"I have known some Arian heretics, whose life has been most strict amongst men, whose tongues have been tyred with Scripture upon Scripture, their knees even hardened in prayer, and their faces wedded to sadness, and their mouths full of praises to God, while in the meantime they have stoutly denied the divinity of the Son of God, and have not sticked to tear out of the Bible all such places as made against them; such were Hamond, Lewes, and Cole, heretics of wretched memory, lately executed and cut off in Norwich."

This must have been written after the martyrdom of Peter Cole, which took place in 1587, and before that of Francis Kett, which took place on January 14, 1589.

These extracts contain all the information which we possess concerning Matthew Hamond. The entry in the Norwich book was clearly written by one of his persecutors, who wished to paint him as black as possible. The substance of it is reproduced and commented on in the account of him given in Wallace's Anti-Trinitarian Biography. It will be observed that it is not suggested that he published anything, nor is he charged with obtruding his views on others by public speaking. They were probably elicited from him in conversation, for the great Protestant Reformation had been carried out a few years earlier, and religious speculations and discussions were common at the time. He seems to have seen to the root of matters more clearly than his contemporaries, and was cruelly treated and put to a painful death for so doing. He can have had nothing to support him in his agonies except a consciousness of the truth of his convictions and the rectitude of his motives. He had no friends or followers to record his fate, or give his own words on the charges laid against him: he can have had no hope that the flames of his pyre would prove a candle which would illumine the land, and that he would destroy an old temple made by human hands, and in three days rear a new one made by no human hand. It is not clear that he was able to write, so as to be able to leave any record behind him. He may have felt that his oppressors, besides blackening his body by burning it, would blacken his memory by misrepresenting the sentiments which he had uttered He was thus a thorough martyr, and we can only render him a little justice by recalling his name and his sufferings now.—(See "Memorable Unitarians," page 22, under "Francis Kett.")

Central Postal Mission and Unitarian Workers' Union

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Affiliated Postal Missions, and Hon. Secrataries:

Bombay—V. R. Shinde, Esq., Prarthana Somaj, Bombay.
Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. E. Savell Hicks, M.A., Dublin.
Madras—E. Subbukrishnaiya, Esq., 97, Anna Pillai St., G. T. Madras.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
Melbourne—Miss Barnard, Foley Street, Kew, Melbourne, Australia.
Southern Associatiou—Rev. C. E. Reed, Lamorna, Poulner, Ringwood, Hants.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea.
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson. 86, Church Rd., Richmond, Surrey.

These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

The annual meeting of the Central Postal Mission and Unitarian Workers' Union will be held on Thursday afternoon, June 8th, at Essex Hall, at two o'clock. We hope that affiliated societies will make an effort to send representatives, and that all interested in the Postal Mission who are in London at the time will endeavour to attend. Mrs. Reid, of Swansea, will take the chair; Miss Tagart and the Rev. P. H. Wickstead will speak. After the business is transacted, Dr. Tudor Jones will speak on "The Postal Mission in relation to our Colonies." A resolution in favour of International Peace and Arbitration will also be submitted to the meeting.

To those of us who have attended the anniversary Whit-week meetings year after year, thoughts of the past naturally come, the recollection of a long line of faithful witnesses, of good and able men and women, who patiently and persistently stood up for

the right, and whose voices are now silent; and there comes an almost overwhelming sense of loss! And yet never were the prospects brighter of great world reforms favourable to Unitarianism, and may we not hope that in succeeding generations worthy successors will be raised up to carry out more fully than was possible in the past the noblest ideals of Unitarian Christianity!

We shall hope in the next issue to give some particulars about the present condition of Postal Mission work as gathered from the reports which have come in. Let it suffice here to say that the need for postal mission workers is great, and that we could well do with several new missions. We should like the names of volunteers who would visit, and who would help to form circles.

W. E. Channing, D.D. (1780-1842).

By the Rev. H. FISHER SHORT.

Some years ago, Ian Maclaren described Dr. Martineau as a "Saint of Theism." The title was a just and apt tribute. With equal justice and propriety, Channing may be named a "Saint of Unitarianism." Like Martineau, he was characterised by that high seriousness we associate with sainthood. Marked by a noble austerity, levity was no part of his make-up. He was always in earnest. As was said of another, "his soul was like a star and dwelt apart." But he dwelt above rather than apart from common men, because of his living consciousness of dwelling with God. Well did Whittier say of him "He was one of Heaven's anointed men"; for if ever a man lived and laboured under direct inspiration that man was Channing.

William Ellery Channing, though American by birth, was English by descent. His forbears left our shores in 1712. Adherents of Calvinism, his parents were upright, intelligent and pious, and his father occupied the important position of Attorney-General of the State of Rhode Island. On April 7th, 1780, at Newport, Rhode Island, the future saint and prophet of our faith was born. As a boy, he was "fine healthy and generous," "with the same pure mind and large loving heart that marked his whole career." His elementary education was begun at a "dame school" and continued at the best school in Newport. At 12 years of age, he began a course of training for college under an uncle. Three years afterwards he went to Harvard, and it was whilst at college that he felt himself called to the work of the ministry. At Harvard he was not a divinity student, nor did he begin to preach until nearly four years after finishing his course. Having determined to prepare himself for his life work by private study and at the same time not to be a burden to his now widowed mother, he went to Richmond, in Virginia, where he acted as tutor to a planter's family. Here he worked so hard and lived so sparingly that his health was permanently injured. He began to preach in 1802, and, the following year, became minister of the Federal St. Church, Boston, a position he occupied for nearly forty years.

He began his ministry as a Congregationalist, but his restless growing mind soon passed beyond the accepted limits of Congregational thought, and the year 1812 found him engaged in the Unitarian controversy. At that time there was no Unitarian denomination in America; indeed, there was not a single church bearing the Unitarian name. But in all the ten Congregational churches of Boston Anti-Trinitarian doctrines were being taught. The new teaching being attacked in the orthodox periodicals, an organ of defence became a necessity, and "The Christian Disciple," the first American Unitarian magazine, came into existence, Channing being one of its ablest contributers. After a while the fire died down, but continued to smoulder, until an incident occurred which fanned it into a fierce blaze. That incident was a chapter on the progress of Unitarian thought in America, in Belsham's "Life of Lindsey." Channing and his friends would gladly have gone on quietly with their work, but the opposition was so hostile that silence was impossible. The Unitarian "hour" had arrived and Channing was the "man." By the year 1819 an avowedly Unitarian society had not only come into being, but had built its first church and appointed its first minister, the Rev. Jared Sparks. Very suitably was Channing invited to deliver the ordination address, and he improved the occasion by preaching what became famous as the "Baltimore Sermon." The utterance, a frank exposition of Unitarianism, was printed by thousands and eagerly read on both sides of the Atlantic. Thus began a great movement. Church after church sprang up or widened into Unitarian thought and life, until our faith became one of the greatest forces of America and numbered among his members many of the most brilliant minds of that continent.

Limitations of space make it impossible to trace in detail the subsequent career of Channing or tell of all the good work he accomplished. A Christian minister first, he was also an earnest politician and a zealous social reformer. On Peace, Temperance, and especially on Slavery, he raised his voice like a trumpet. But his bodily strength was not equal to his vigour of soul, and twice he travelled in search of health—once to Europe, afterwards to the West Indies—but the improvement was not lasting. In the autumn of 1842 he was stricken with fever, and on Sunday, October 2nd he quietly passed away in the 63rd year of his age. Nearly forty years afterwards the late William Binns paid him a tribute which may suitably close this brief sketch. He said: "You may not agree with all the details of his views; but, like me, I am sure you will bow before his spirit. I say that as a free and catholic religionist, as an enemy of slavery, as a friend of peace, as a believer in free churches, as a servant of God and the people, he was a hero in his own country and a saint worthy of the worship of mankind."

"UNITY" LESSON CHART FOR JUNE.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
June 4	*W. E. Channing*	106	"Woe is unto me if I preach not the gospel."—I Cor. 9, 16	I Cor. 9, 1-16
... 11	SALVATION, from Evil	164	"He shall save his people from their sins."—Matt. 1, 21	Ezek. 33, 1-20
... 18	Salvation by Character	171	"Work out your own salvation."—Philip. 2, 12	Matt. 13-29
... 25	Prudence	230	"The prudent man looketh well to his going."—Prov. 14, 15	Prov. 14. 1-18

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymns also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

June 4th:—William Ellery Channing.

See biographical article on Channing in this issue. Scripture passage and Memory Text can be used in connection. A great preacher of the gospel of Unitarian Christianity. A minister to people in spiritual things. Should the preacher not live of the gospel (I. Cor. 9, 11-14)? Why is it woe unto the apostle if he preach not the gospel? With juniors a talk about Channing assisted by the Scripture selection and memory text and the hymn. H.C.S. hymn 121.

June 11th:—Salvation from Evil.

Salvation, literally—health; safety against disease, disorder, danger of every kind; therefore deliverance from sin, the disease or disorder of the soul, and safety against the suffering—any hell—which sin produces. See the lesson, Ezek. 33, 1-20. What must we do to be saved? is answered by v. 19. Stories of saviours who saved others from fire, from drowning. How is Jesus our saviour? No substitutionary atonement. Use Scriptural passage and memory text, and for Juniors a hymn. H.C.S. 54.

June 18th:—Salvation by Character.

Creed will not save without character; good character is salvation from evil within, whatever the creed may be; profession is not enough, the doing is most important (Matt. 7, 21). To have a right belief is very helpful, but some bad men have right beliefs, so right conduct is the great need. We are known by our fruits, by what we do. Explain the story of the two men, the wise and foolish builders—and what it means about Salvation. For Juniors who cannot read tell that story in a simple talk. Explain which is more safe, the good heathen or the bad Christian, and say why. Use Scripture and memory text, and for little ones the hymn. H.C.S. 52.

June 25th:—Prudence.

See Proverbs 14, 1-18, and Home Circle page. Tell the story of Joseph preparing against famine (Gen. 41, 28 to 57). Show the use of looking ahead, of preparing for a rainy day, of saving, of thrift; the wickedness of waste. Use Scripture lesson and memory text, "The prudent man looketh well to his going," and with Juniors story of Joseph already mentioned, and stories from Home Circle page. Hymn, H.C.S. 172.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

Readers should note that the Editor offers to send Unitarian Literature free for cost of postage, back numbers of the "Unitarian Monthly," 100 for 6d.; and copies of a 16-page pamphlet on "Our Name, Message, and Mission," 6 copies for 1d., 12 for 2d., 25 for 4d., 100 for 1/-.

Readers wishing to possess the "Unitarian Monthly" in annual volume with index, for 1910 and other years, can obtain the same at 1/-, or 1/3 post free for single copy; 5 copies and upwards, 9d. per copy post free.—A good Unitarian Handbook.

Rev. J. T. Sunderland, D.D., of America, an occasional contributor to this "Monthly," will shortly come to England on a visit.

A Captain Alum tells in "The Christian Life" how he was converted to Unitarianism by Unitarian Van meetings in Cardiff, and the story he tells of deliverance from orthodoxy is a remarkable one.

Dr. Torrey, the orthodox revivalist, says that "there is no Unitarian in heaven"; true—not in HIS heaven. Men like Channing, and women like Sarah Flower Adams (who wrote "Nearer, my God to Thee") are too good for the Torrey heaven.

An orthodox lady in Newcastle saw Rev. Alfred Hall's booklet, "Fifty Points in favour of Unitarianism," in a bookseller's shop, and bought up all he had (fourteen copies) and said she was going to burn them. So the same day the bookseller ordered half a gross of copies from Essex Hall. The more people attempt to kill the Truth the more will it become alive.

President Taft, speaking from the pulpit of the Unitarian Church, Washington, U.S.A., said that when he was running for the Presidency he received telegrams saying: "It is reported that you are a Unitarian; telegraph at once to silence this outrageous report." And Mr. Taft naturally remarked that this proved "the necessity for showing what Unitarianism is."

The Rev. W. M. Westman, D.D., Ph. D., ex-Roman Catholic, has joined the Unitarians. An account of his change of convictions is to be published by the British and Foreign Unitarian Association as a tract.

By a special canvass of Unitarians who neglected to never attend Sunday services the Congregation at Comber, Co. Down, has more than doubled itself.

The annual meeting, S.E. Wales Unitarian Society at Pentre, April 24th, reported that the churches had received stimulus from the recent missionary visitation of the Rev. T. P. Spedding.

The Rev. W. G. Tarrant, B.A., has had a good reception at the Cape, South Africa, and his missionary tour is exciting considerable local attention.

A successful Sale of Work has been held at Nantwich, Dewsbury, and at Stockton-on-Tees.

The Unitarian Church, Newcastle-upon-Tyne, has just celebrated its 239th anniversary.

The Young People's Service organised by the London District Unitarian Society, April 30th, gathered from our London Churches, and held at Stamford Street Chapel, was a most gratifying success, due largely to the Rev. J. A. Pearson's energy.

Our contributor, the Rev. Dr. S. H. Mellone, of Edinburgh, is to be the preacher of the annual sermon for the British and Foreign Unitarian Association in Whit-week.

Railway facilities for the Unitarian Whit-week Meetings are granted by the Companies consenting to issue return tickets from any part of the country at a single fare and a quarter, available from June 5th to 10th, but a signed voucher must be secured from Rev. W. Copeland Bowie, Essex Hall.

Dr. W. Blake Odgers, K.C., is the new President of the London District Unitarian Society.

The National Conference Guilds' Union of Young People have held successful annual meetings in Birmingham.

We would draw our readers' attention to the particulars of the B. and F. U. Association Whit-week meetings (see advt.); and the note at foot of our Temperance Association column concerning the securing of Rev. Silvester Horne, M.P. (Congregationalist), as speaker at annual meeting of Unitarian Temperance Association.

The Free Christian Church, Leicester, has just celebrated the extinction of the debt upon its church and school buildings.

The annual meetings of the Western Unitarian Union at Bristol, May 11th, were well attended and enthusiastic, and there was a gratifying annual report.

Dr. Tyssen's article on Matthew Hamond, or Hamont, was in type for our May issue, but was crowded out, and now appears as near May 21st as we could get it.

The Unitarian Van Mission has begun its new season (May 15th) with four vans at work, and satisfactory arrangements for effective effort have been made.

Open-air meetings have been resumed at Walkden May 18th, with Rev. H. Bodell Smith as speaker on "Good News for Every Man," and Rev. H. Fisher Short, May 25th, on "The Mystery of the Cross unveiled," and started with a very satisfactory attendance.

MINISTERIAL CHANGES: Rev. Hawthorn Jones, Unitarian Home Missionary College, is appointed minister to Richmond Hill Church, Ashton-under-Lyne, to commence July; farewell presentation, silver plate, to Rev. Geo. Evans, M.A., Gorton, April 27th; Rev. Nicol Cross, M.A., has been welcomed to his new ministry at Southport; Rev. T. M. Falconer, B.Litt., Dudley, appointed to St. Vincent Street Church, Glasgow; Rev. Lawrence Clare, of Peckham, London, is appointed to Park Street Chapel, Hull.

DEATHS: Mr. Wm. Lupton, Rawtenstall, 81; Mrs. Frank Turner, North Bersted, April 15th, 73; Mr. Drummond Porter, Belfast, April 20th, 59; Mrs. Robert Allen, of Todmorden, April 21st, 89; Mr. H. M. Bradbury, Stannington, April 22nd, 31; Mr. Frank S. Hall, son of Rev. E. P. Hall, March 28th, 20; Mr. L. O. Hutton, J.P., Dundrum, Dublin, April 22nd, 80; Mrs. W. T. Scopes, Ipswich, April 21st, 73; Miss Emily Smith, Manchester, April 22nd, 51; Mrs. W. S. Boyd, Belfast, April 26th; Mr. G. F. Simons, Finchley, April 29th, 82; Mrs. Geo. Reveirs, Printer of "The Christian Life," London, May 3rd, 79; Rev. John Harrison, West Bromwich, late of Middleton, April 29th, 71; Miss S. Wallace, Bath, May 9th, 80; Mrs. G. Liveus, of Croydon, May 6th, 89; Mrs. Harry Rawson, Eccles, Manchester, May 18th, 85.

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WHAT IS UNITARIANISM ?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

British & Foreign Unitarian Association.

ANNIVERSARY MEETINGS.

Tuesday Evening, 6th June.

RELIGIOUS SERVICE at Rosslyn Hill Chapel, Hampstead, at 8 p.m. Devotional Service: Rev. E. S. HICKS, M.A. (Dublin). Preacher, Rev. SYDNEY H. MELLONE, M.A., D.Sc. (Edinburgh). Collection in aid of the Funds of the Association.

Wednesday Morning, 7th June.

THE ESSEX HALL LECTURE by Professor RUDOLF EUCKEN, on "Religion and Life," at 11 a.m. The Lecture will be in German. Admission by Ticket obtained free on application.

Wednesday Evening, 7th June.

PUBLIC MEETING at Essex Hall at 7-30 p.m. Subject: "Our Unitarian Faith and its Present-day Implications and Obligations." Speakers: Rev. CHARLES HARGROVE, M.A., Rev. C. J. STREET, M.A., LL.B., H. G. CHANCELLOR, Esq., M.P., Rev. C. W. WENDTE, D.D. (Boston, U.S.A.).

Thursday Morning, 8th June

ANNUAL BUSINESS MEETING of the Association at Essex Hall. Report, Resolutions, Election of Officers and Committee. Chair by PRESIDENT at 10 a.m.

CONFERENCE at 11-30 a.m. on "The Place and Value of the Bible to Liberal Religious People in the Present Day." Papers by Rev. HENRY GOW, B.A., and Rev. E. L. H. THOMAS, B.A. The Papers will be followed by Discussion.

Thursday Evening, 8th June.

CONVERSAZIONE at the Portman Rooms, Baker Street, W., at 8 p.m. Music and Refreshments. Tickets 1s., on and after 7th June 2s., from the Secretaries of London Congregations and at Essex Hall.

The Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-Week Meetings.

Railway Tickets at single fare and a quarter available any day from 5th to 10th June. Apply to Secretary at Essex Hall for Vouchers.

UNITARIAN PUBLICATIONS—FREE.

The Personality of God—
JAMES FREEMAN CLARKE, D.D.

The Proper Worship of God—
STOPFORD A. BROOKE, M.A.

The Theology of Unitarians—
CHARLES C. EVERETT, D.D.

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